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occurred in Poland, Great and Lesser, when many thousand Jews perished, and many congregations were completely annihilated.

All these calamities are known to me, besides the many unknown in Spain (Andalusia), Sicily, Castilia, Barcelona, Toledo, Cordova, Barbary, Asia, Persia and Media, France, Portugal, England, Germany, Bohemia and Moravia, Austria and Hungary, Krain (Carintia) and Styria, Tyrol and Neuburg?, Bavaria, Transylvania, Turkey, Egypt, Cush, Babylonia, and the land of the Philistines, in Poland, Reussen, Greece and Rome, and in other lands unknown to me.

A. NEUBAUER.

Hosea xiv. 8.—An interesting rendering of the LXX. is to be found in Hosea, chap. xiv., 8, to the words יִחְיֶי רִגְן וַיִּפְרְחוּ כִנְפָן. The words are not easy. Both A. V. and R. V. have: "They shall revive as the corn, and blossom as the vine," which is distinctly against the pointing of the first part of the sentence. Ewald translates: "They shall produce corn."

Now the LXX. renders ζήσονται καὶ μεθύσθῃσονται σίτῳ. Here μεθύσθῃσονται is not only not in the Hebrew text, but its use is most curious. What is the meaning of, "They shall live and be drunk with corn." Μεθύσκω in Greek has the sense of "being drunk" only. The nearest approach to a similar use is, as Professor Wilkins has noticed to me, that to be found in the rendering of Psalm xxxvi. 9. יִרְיֵין.

מְרִישָׁן בֵּיתָךְ (LXX., Psalm xxxv. 9), where we read, μεθύσθῃσονται ἀπὸ πτώματος κ.τ.λ; but here יִרְיֵין is literally translated, and the Hebrew verb itself is used in a rather unusual sense. The use of μεθύσκω in a metaphorical sense goes further than the use of "intoxicate" in English. We might say of one that he was intoxicated with success; we could hardly speak of his being intoxicated with bread.

L. M. SIMMONS.

An Unknown Hebrew Version of the Sayings of Aesop.—In the library of the Temple Emanu-el, New York, there is preserved a MS.¹ by an otherwise unknown Jewish author of the end of the sixteenth century. Eliyyā ben Menahēm Rābhā, at once the author and the scribe, lived in Carpi in the Dukedom of Modena.² His father resided in Padua,

¹ Press-Mark, vii., c. 42.

² Cfr. *Ben Chananja*, Szegedin, 1866, p. 215; *Catalogo dei Manoscritti Ebraici della Biblioteca della Comunità Israelitica di Mantova, compilato dal Rabbino Maggiore Marco Mortara*. Livorno, Tipografia I. Costa e C., 1878, p. 58. (For the use of this little book I am indebted to Dr. S. Morais, of Philadelphia.) Mortara says that Rābhā lived in Padua, but he did not know of the existence of our MS., which is distinctly stated to have been written in Carpi. On the title-page we read, תחת ממשלת מעלת אדונינו, דוכוס דון אלפונסו יכיה דאיסקיה נתנשא אמן אמן כיה. Of course, Alfonso II. (1559-1597), the persecutor of Tasso, and the last legitimate offspring of the Italian branch of the *Este* house, is meant. Cfr. Muratori, *Annali d'Italia*, x., pp. 365 ff.

where he composed, as far as our knowledge reaches, seven different writings, of which mention is made in Wolf's *Bibliotheca Hebræa*. Only three of these seem to have reached the printer; the one entitled *Bēth Mō'edh* being edited by the son in the year 1604-5.¹

The MS. before us² contains several compilatory works by the younger Rābhā: a collection of Talmudic sayings arranged alphabetically, and commented on pithily by the collector; a similarly ordered collection of wise saws culled from Midrash and Talmud, arranged according to the occurrence in them of the numbers one, two, etc., up to ten³—likewise commented on, and, together with the first, provided with careful references to the originals. Then comes another list of sayings taken from philosophical and moral works, in alphabetical order, and lengthily commented on by the collector.

The last place in the MS. is taken by the Hebrew translation from an Italian original, also given. The three hundred and fifty-five sayings bear the Hebrew title *Adhēreth Eliyāhū*; Italian title they have none. In a long rhyme-prosed introduction—his own work—Rābhā the younger gives the reason for this his choice of name.⁴ The collection itself, in pithy sentences of two στίχοι which rhyme with each other, is headed thus: "Behold this; it existed, however, in olden times, in a Gentile speech. The writer composed it who is called by name Aesopo of Phrygia,⁵ a Gentile who composed many proverbs, in number without end. By the aid of Heaven, the high, the exalted, I shall translate it into the Assyrian speech.⁶ I open my lips, and take up my parable, and I say."

¹ And not 1608, as Fürst, *Bibliotheca Judaica*, ii., p. 352, and Benjacob, *Ozar Ha-Sepharim*, p. 75, No. 363, state. Cfr. Steinschneider, *Catalogus*, col. 1,733.

² Composed in the year 1590, and not 1500, as is printed by mistake in *Ben Chananja*, loc. cit.

³ Cfr. a somewhat similar compilation by P. J. Herson, in his *Talmudic Miscellany* (vol. xix. of the *Philosophical Library*).

⁴ ולהיות כי חפשתי מצאתי הן לי, יקר מכספי ויתר זהבי
היה דברי תוכחת מוסר ומשלים, למראה נאים וליופי נחמדים
בלשון ובכתיבה נוצרית, אשר חברו מחוסר ברית
אמרתי לא טוב היות דבר של תועלת ומעלה, בלשון ובכתיבה בלתי שלימה
ובזה העתקתי דבריו התועלתיים, בעט סופר ולשון למודים
ובלשון הקדש הנקרא אשורית, כדי שיהיה מוכן לכל רב ותלמיד
וקראתי את שמו אדרת אליהו, כי הבאתי אליו ישמעו ויראו
ועל שמי כי כן נקרא, אני הצעיר והנכנע אליה
בן לסמא דכולא בה, בית איא מנחם רבא
וכמו שהאדרת הוא מעיל ומעטה, וכסות אשר האדם בן יתכסה וכו'

⁵ Wiener (*Ben Chananja*, loc. cit.) misread the title, and fashioned out of it one "Aesopo, כארניו a fruitful Christian author of the Middle Ages," of whose existence I find no proof.

⁶ This term is usually applied only to the script, and not to the language of the later Hebrew. I know of only a few cases where it is used for the language. Cfr. Yerushalmi, *Sotah* vii. 21b; *Z.D.M.G.*, xliii., p. 258; Levi, *Elia Levita und Seine Leistungen als Grammatiker*, Breslau, 1888, p. 35. אשורית = Syriac. cfr. *Ozar Nehmūd*, vol. ii. p. 242; Steinschneider, *Catalogus ... Lugd. Batar.*, p. 66; Fürst, *Der Kanon des Alten Testaments*, p. 118.

I know not with what right these sentences are dubbed "of Aesop," for he it is, without doubt, who is here set up as their author.¹ The Italian translations and "Bearbeitungen" of Aesop are many;² but in none have I been able to discover—from the title—a likeness to our "sayings" (which word might, in the Hebrew, as well be "proverbs"). The Hebrew does, indeed, possess a recension of the real pseudo-Aesop;³ and another collection which has been thrice done by the printer—1516, 1544, 1605;⁴ but nothing, so far as I can ascertain, like the work of Rābhā.⁵

The translation is very free. The effort to produce clauses of the desired shortness and rhyme has effaced nearly all traces of the original. I doubt whether the translator was well up in his Italian. At times he seems to make some bad mistakes.

I have cause to believe that the MS. is unique. Nor do I doubt that this very one was once in the possession of Dr. M. Wiener, who has described it.⁶ In 1866 it became the property of N. Coronel,⁷ from whom it passed (presumably through the hands of Giuseppe Almanzi)⁸ to the auction-room of Fred. Muller in Amsterdam (1868) and thence to its present resting-place.⁹

I have also among my own books (it may be well to mention) a little MS. volume containing the *Tōl'dhōth Aezopu* in a late Italian hand. It seems to have a big gap at the end; but, so far as I can see, there is nothing like it in the libraries whose catalogues I have. It turns out to be a Judaizing adaptation of the Aesopian history, for which the responsibility

סוֹרֵס is more commonly used in this connection. Cfr. Steinschneider, *Catalogus*, p. 66; *Jewish Lit.*, p. 353; *Hebr. Bibliogr.*, xiv., p. 13; Frankel, *Mtschrift*, ix. 75. Gottheil, *Ellā of Sobhā*, note 4. The same meaning attaches to the Arabic, *السرياني*, which Harkavy has not noticed, *Magazin f. Wissensch. d. Judenthums*, xiv., p. 32.

¹ But cfr. what Jacobs, *The Fables of Aesop*, i. p. 194, says.

² Cfr. S. F. W. Hoffmann, *Bibliographisches Lexicon*, i., p. 89.

³ Landsberger, *Die Fabeln des Sophos*, Posen, 1859, cfr. Geiger, *Z. D. M. G.*, xiv., p. 586ff; Frankel, *Mtschrift*, ix. p. 72; Jacobs, *The Fables of Aesop*, i. p. 216.

⁴ These are the dates as given by Steinschneider, *Hebr. Bibl.*, xiv., p. 53. Landsberger, *Fabulae aliquot Aramaeae*, p. 13, gives 1516, 1546, 1697. Paulus Cassel, however, in his critical edition of these fables (*Mischle Sindbad*, Berlin, 1888, p. 307) says the dates are 1517, 1543, and 1608. In the Bodleian there is a MS. containing an Italian and Hebrew translation of Aesop's fables; but I know nothing of its character. See Neubauer, *Catalogue*, p. 1123.

⁵ Two Greek MSS. do contain a few sentences of Aesop; but they seem in no way related to ours; cfr. *Rheinisches Museum für Philologie*, i., p. 170, *Αἰσωπον παροιμιαί*; *ibid.*, v., p. 331, in *Αἰσωπος ἀπενκοσμικᾶς κομωδιας κατὰ ἀλφαβητον*, for which information I am indebted to Dr. A. Gudeman.

⁶ *Ben Chananja*, loc. cit.

⁷ On whom cfr. Geiger, *Zeitschrift*, 1872, p. 124.

⁸ The best part of the Tempel Emanu-El collection has come from his library. For the present see *Hebr. Bibl.*, iii., p. 30. Geiger, *Zeitschrift*, iii., pp. 218, 295.

⁹ Cfr. his *Catalog.*, Amsterdam, 1868, p. 346. The MS. also contains the signature, as it seems, of two censors. On fol. 192b, there is that of "Fra Luigi da Bologna, 1599," which name appears often upon Hebrew MSS. and prints of this period; cfr. e.g. *Hebr. Bibl.*, xiv., p. 60; Neubauer, *Catalogue*, col. 1099. On fol. 195b, there appears also "Camillo Jaghel, 1613." In general see *Hebr. Bibl.*, v., pp. 100, 125.

was believed to rest¹ upon the shoulders of the fourteenth century monk Planudes; whom it seems best—since the days of Meziriac's *Vie d'Esop*—to revile as hard as one can, speaking of naught but “the gross forgeries of that lying monk Planudes.”²

¹ But see Jacobs, *The Fables of Æsop*, i. p. 19.

² The words of the anonymous author of the *Select Fables of Esop and other Fabulists*, Birmingham, 1764. Preface, p. iii.

ראה זה הדש הוא כבר היה לעולמים בלשון נצרי חברו המחבר הנקרא
בשם איסופו מפרגניו נצרי אשר דבר משלים הרבה לאין קץ, ובסעודא דשמיא
מרומא עילאא אעתקנו בלשון אשורית אפתח נא שפתי ואשא משלי ואומר
1 יש לאדם להבין אחרית דבר מראשיתו, טרם במלאכה יתחיל לשלח ידו :
2 אינו דומה יופי הנשמה השכלית, ליומי הייולית הגוף החומרית :
3 אם הכסילים שנו מקום דירתם, לא על זה שנו רוע מעלילותם :
4 כל הדברים באחדות ואחוזו יפרו וירבו, ובמחלוקת ואיבה ישחיתו
ויחרבו :
5 העושר והמזון הם לאדם סכות, להרחיקו מפעולות הטובות :
6 אם נסתיר חטאתינו מחברינו, לא נסתירם מהאל כי הוא לבדו רואנו :
7 רחק מחבורת האוהבי אשר ירחקו ממך, ובצרתך ינוסו ללא עוזרך :
8 מי שלעת המצטרך לגבורים ממנו יודה, הנה ימצא תועלת הרבה :
9 החטא יותר כאב נמריץ, הוא המסית המלך להרע ויעץ :
10 פעמים הרבה הנזק והחסרון, יהיה לאדם משל ודמיון :

¹ L'huomo deve molto bene considerare il fine prima che nega a fare cosa alcuna.

² E molto piu bella la Bellezza del animo che quella del corpo.

³ Se gli huomini sceierati mutano ben stato et condecione nō muteno però, i, custumi.

⁴ Le cose humani come dice salustio ugualmēte, p̄ la concordia crescono, e p̄ la discordia rouinano.

⁵ Gli huomini p̄ lusura et abondanza si marciscono et ritardano dal ben fare.

⁶ Se noi nascōderemo i nri peccati da gli huomini nō gli potremo nascondre da dio il qual sole uede ogni cosa.

⁷ Fuggiamo quelli amici che ne pericoli fugano per non darci, haiuto.

⁸ Quelli che da, i, piu forti a tempo cedono sonno migliori di quelli che nō li cedono.

⁹ Quelli che piu che li altri, peccano, che persuedano, a, i, principi de far male.

¹⁰ Spesse uolti, il, danno esser dotrina al huomo.

- 11 הזונה והמנאפת , יצטרכו לתוכחת :
- 12 מי שמניח אומנותו הרגיל בו , ומתחיל דבר אשר לא ידע עשותה , בהלכתו מטיל עצמו בסכנה לרעתו :
- 13 בני אדם יחכמו וישכילו בינה , עם הנזק ורוב הסכנה :
- 14 החבורה התמידית מסבב סיבה , שהפעולה גדולה נראת נוחה וקלה :
- 15 ממדות ודרכי החכמים , לשמוע חרפתם ואינם משיבים , וכאשר לא יהיו להם קרובים כשיראו כי ג"כ איש לרעהו מחרפים :
- 16 מי שיש לו תמונת הגוף נאה יודע חסרונו בשכל ובנשמה :
- 17 עם הכסילים ובלתי מדרגה , אין ראוי לילך עמם בחבורה :
- 18 במקום שיוכיחו מעשים , אין ראוי להרבות דברים :
- 19 אין דבר מן הבורא נסתר , וגם לראותו מי יוכל :
- 20 מי שמניח מה שקנה , כדי להרבות ברווחה , סכלותו גדולה וטמא טמא יקרא :
- 21 המושפע בהון יתחייב להשפיע לאחרים , ומהונו יעזר ויעזור דלים :
- 22 המרחק מן המדברים אחד בפה ואחד בלב , וגם מאשר יאמר בזה , אולי לא אדע דבר :
- 23 התרחק מן האנשים אשר יזיקו למיודעיהם , כי גם לך יזיקו ותאבד עמם :
- 24 מי שסודו רע כאשר ירבה טוב טעם תאותו , כן ירבה וכן יפרוץ רעתו ורשעתו :

¹¹ Li adulatori sonno da essere ripresi.

¹² Quelli che lasciano i, loro consueti, exercitij et uogliono fare quel che nō sano sonno deleggiati et spesse uolti, uengono lo pericolo.

¹³ L'huomini diuentono sauij con il danno et pericolo.

¹⁴ La continueua conuersatione fa che quelli cose che noi tememo grandemente ne paiono piaceuole.

¹⁵ Un huomo sanio deue comportare l'ingiuriij che se li fano da quelli che nō li sonno p̄ sangue congiunti quando uede che quelli si fano ingiuria ancora fra lor medesimi.

¹⁶ Quelli che sonno belli di corpo nō ano senso d'animo ne industrio alcuno.

¹⁷ Con li tristi et scelerati nō douemo hauer, compagna.

¹⁸ Quel che si puo prouare in fatti nō fano bisogno paroli.

¹⁹ A dio niuna cosa è ascosa ne anco esse si puo gabare.

²⁰ E matto colui che p̄ speranza de maggior guadagno lascia andare cio che, a, in mano ben che sia picciolo.

²¹ I maggiori deuanò partire li fatichi con i: minori acio che tutti si saluano :

²² Fuggiamo l'amicicia di quelli huomini la cui uita et dopia et il parlare dubioso.

²³ Dobiamo fuggire quelli che tratano malo, li lor famigliare et domestici.

²⁴ L'huomini chatiui quando anō maggior piacere tanto piu se inamāno a far male.

25 סבול הרע והנוק אשר יקרד , כשהמסכבו גם הוא ייצר בצערך
 26 פעמי' יחשב אדם לצור זולתו , ויהפך המחשבה וילכד הוא ברשתו
 27 הכסיל לאולתו לא ידע לכלכל את עצמו , ולפעמים ירצה לעשות את
 אשר אינו מוטל לו :
 28 כשהמלך והשר יהיה אכזר , ישוממו העם ויהיו כעפר :
 29 השוע לגדול מדת כליותו , יאווה אלוקו אם יהיה ביכולתו
 30 מי שבתהילת הרעתו לא נתוכח , תדע כי בן ירע ויאמר האח :
 31 אין מי שבחכמתו ינצל ממקוה הזמן והמזל :
 32 אין להתעצב על אבדת העושר , כי אין זה קנין הכושר :
 33 יש מי שמבטיח דבר לחבירו , והנה אין ידו משגת לעשותו :
 34 עושה פעולותיו בלא תבונה , לא תסתייעא מילתא :
 35 המשכיל יצפון עצמו מאויביו , ויניחם לעזים וגיבורי' ויקלו מעליו :
 36 טורח האדם ועמלו , לפעמים יבינם לחברו :
 37 כשחתחלת מלאכה לעשות , אל תעזבנה בידם רפות :
 38 אין להמליך מלך ביופיו , אך לטוב מעשיו וצמח פניו :
 39 החכם ישב תמיד למטרה , לעת המצטרך ויהיה לעורה :
 40 הכסיל כדי להסיג השנה קטנה , ישים עצמו בגודל הסכנה :

25 Dobiamo patientemente sopportare il male quando uedemo che chi ne, e, causa pate male egli ancorra.

26 Spesse uolti alcuni sperādo prendere altri uiē preso, lui.

27 Quelli che nō sanō gouernare le cose lore et uogliono hauer cura de quelli che nō importano ad essi.

28 Le cose publichi et priuati si distrugieno quādo, i, principi eser ceteno la crudelta.

29 L'hauaro p̄ l'auaritia gabbare ancor a Dio.

30 Quelli che nel prencipio de far male nō sonno castigati fano semp̄ magior male.

31 Niuno potere schiuare quel che deue intrauenere.

32 No'ci douemo atristare quando perdemo le Richezze che nō hauemo hauuto dalla natura, che nō pono stare di cōtineuo cō noi.

33 Molti huomini facilmento prometeno quel che con effetto nō possō dare.

34 Le cose nō si deuono fare inconsideratamente.

35 L'huomoni prudenti mandano gli nemici cō astutia, a, i piu forti.

36 Alcuno guadagnare p̄ l'altri fatichi.

37 Noi ricadere in quelle cose alli quali hauemmo ateso.

38 Li rē nō si deuono aleggersi p̄ bellezza ma p̄ fortezza è prudēza.

39 L'huomo deue stare in ordine p̄ ogni bisogno che possa sucedre.

40 L'huomo p̄ un picciolo quadagno si metta a grū pericolo.

⁴¹ מי שלבושו מעטה בושה, לא יועיל תוכחת לתרופה :
⁴² מי שיש לו כלי ואינו פועל בו, הוא כאילו לעולם לא בא לידו :
⁴³ בלכידת העיר ובשבייה שללטה, העניים ינוסו והעשרים ילכדו בה :
⁴⁴ רבים מאשר לא שמעו אל דברי חכמי וחידותם, גללו עליהם רע כגלל
הילוך אחרי שרירות לבם הרע :
⁴⁵ לפעמים הדברים מועילים, ונראים ניזוקים, והניזוקי' לפעמים נראים
מועילים :

⁴¹ Un timido p̄ qual si uoglia amonetione nō si puo fortificare.

⁴² Se tu hai una cosa che nō l'adopri e quanto se tu dō l'hauessi.

⁴³ Quando si piglia una cita l'poueri subito fogano è li Richi sono, presi.

⁴⁴ Molti p̄ nō hauer obbidito alli sauij e prudenti s'hano fatto, male a lor medesimi.

⁴⁵ Alcuna uolta quelle cose che paiano nociui sonō utili, e' quelli che paiano utili sonno nociui.

RICHARD GOTTHEIL.

COLUMBIA COLLEGE,
NEW YORK.